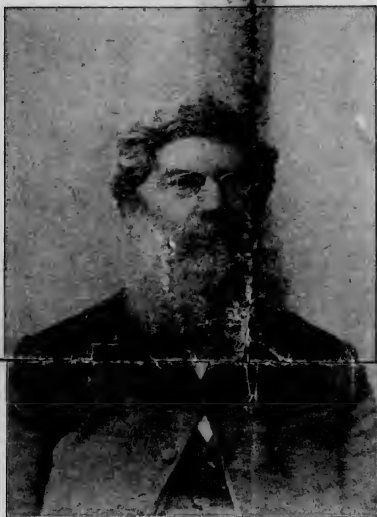


## HAPPINESS WITHOUT WEALTH

One of the Gems that Came from the Pen of  
of Our Former Editor During the  
More Recent Years of  
His Active Life

## NO ENEMY OF THE RICH NOR MALICE TOWARD THEM



(By C. C. MOORE)

I am in position peculiarly favorable for discussing intelligently the comparative merits of poverty and wealth. If you knew all the circumstances you would not know whether to call me a poor man who daily labors on a farm or a well-to-do Kentucky farmer in the famous Blue Grass Region, and I do not know, myself. I write on Sunday, June 4th. I am in a lovely, but plain little home, with an abundance of the necessities of life around me and some of the luxuries.

The air is full of the songs of the beautiful birds and the fragrance of beautiful flowers and no man could be more thoroughly satisfied with his wife and family than I am. We are all in good health.

This little paper is the idol of my life, but if it were necessary for me to pay \$200 to keep it from suspending forever, I could not do it. I am some times unhappy; generally growing out of discouragements in connection with this paper, but the greater part of the time I think I am happier than the average man, and as I write this I am free from any pain of body or mind—a thing that few, if any, millionaires could say.

I am surrounded by three men with an aggregate wealth of \$400,000,000. I have no more envy for them than they have of me and I would no more exchange conditions with them than they would with me.

I feel no disposition to deprive any of them of a dollar of their money.

I believe they are just as honest as I am. If any of them should meet me on the road this morning neither of us would know the other. In their little social dealings with my family they have been kind, and in their business dealings have been just as honest with us as we have been with them.

So far as I know they have just as much right to what they have as I have to what I have or have not, and as their neighbors and as citizens, I would defend their rights to their property just as I would a poor neighbor's right to his property.

I think my rich neighbors foolishly

an immense amount of money in a vain and unphilosophic search for happiness that would make them and others happier if they would use it differently, but I do not know and have no ground for dictating to them. I would probably do just as they do if I had their money. There was a time when it would have been no trouble to me to pay \$200 by giving my check, I was not as happy then, as I am now.

The change in my financial condition I do not at all regret. I lost money publishing this paper, and by fire with out insurance and by getting security and by building a flour mill and by getting out of farm profits less than they were worth. We have given our children very costly educations, and we have been hospitable and have traveled and have paid the best wages to those in our employ, and I do not regret any of it, for we have done what we believed was right and have all lived moral and industrious lives. I am in my 68th year. I am more and more, all the time contented in my infidelity, and am more and more convinced that the only way to be happy is to try to make others happy and that neither wealth nor poverty have any bearing, whatever on our happiness. I have no sympathy with the covetous hate that is bestowed upon Rockefeller, because he is rich, by men who would take every dollar of his wealth, if they could, by any means, fair or foul, but I do not believe that Rockefeller is to-day as happy a man as I am, and I doubt if I am as happy as the well-paid and well-fed Negro laborers with whom I and my educated farmer son worked every day.

I believe there is no greater or commoner error than the envy of the rich by the poor. These rich men pay the highest price to the hundreds of laborers in their employ and get the smallest return for their money. A man named Pennington, a New York City, actor and saloon keeper, won a half a million dollars in the Havana lottery. He won and bought a splendid home and farm in sight of my little home, "Quakerock" it was a handsome house that was built by my assassinated cousin, Carter

(Continued on Page Four)

## ONE OF NATURE'S GREATEST MIRACLES

When Mrs. Josephine K. Henry Came From  
the Cosmic Pottery she was the  
Finest and best of all Specimens

## ARMSTRONGS OPINION OF THE BRAVE KENTUCKY WOMAN

By JAMES ARMSTRONG.

To the Blade's

Notwithstanding the practise Nature has had for millions of years in the manufacture of men and women it is not often that she turns out a first-class piece of work. This may happen because Nature is a woman (she) and has a pious husband, Jehovah, perhaps, who spoiled her work by loving her. In my opinion it happens because nature is Unconscious, goddess and thus working like a machine turns out for the most part a low grade of work—Christian husbands by the millions and just as many foolish women who are willingly their dupes.

Once in a while however Nature turns out a good job. She didn't do so bad when she made Giordano Bruno whom the church used as kindling rather than let him go to waste altogether; Voltaire was a fine achievement and so was Paine and Ingersoll and Moore, the man whom Kentucky christians sent to the penitentiary because they did not know what to do with him.

Nature I say did pretty well when she made these men, but they are not her highest claim to the distinction of miracle-worker. She ought to turn out a triple X brand of masculinity without half trying, for man has been her spilt child through all the ages; and it seems there ought to be at least a dozen Shakespeares instead of one. This happens perhaps because Nature now and then makes a great woman and is so elated over the performance that she works indifferently for a long time afterwards.

Josephine K. Henry is as fine a specimen of workmanship, or rather work-manship as was ever turned out of the cosmic pottery. She is a genius; and that is as much as can be said of a man and more than can be said of the most of women. I haven't a good opinion of the majority of women because they have such a poor opinion of themselves. In fact, in this respect they are no better than the most of men. They are afraid to let go of the old superstitions—afraid to give up their bosses, the women their husbands and the men their employers. Mrs. Henry is not afraid of the gods and to judge from her little book on marriage and divorce she is not afraid of the men.

"How many men," she says, "stand at the marriage altar with a bride 'as pure as ice and as chaste as snow' and who would rest her away if she were not, are pure and chaste themselves! How many?"

"How many men after five, ten or twenty years of married life are as pure to their marriage vows as their wives who have borne the pangs of maternity and lived lives of self-sacrifice? How many? Let them answer for themselves. How many men start to drunken and unchaste wives? Not many. How many wives live lives of mental torture with drunken and unchaste husbands? (Marriage and Divorce, page 22.)

Again—  
"In animal kingdom we find no male attempt to rule the female, until we come to the animal whom evolution, alas, developed into a theologian."

Then again on same page—

"If Christianity would make good its boast that its influence has elevated and done justice to women, let it call a halt on trying to save the soul of the mild, moral, gentle, peaceful orientals, and right the wrongs of women in Christian homes, upon whose loyalty its very existence depends."

Loyalty! Not only the one great curve of women but of men as well. Shakespeare knew this and was doubtless thinking of it when he said "unto this

own self be true and it will follow as night and day thou shalt not then be false to any man." But loyalty is the only hope of theological and untheological man! It is the mortar and hair to the wall of his last-mad and religion-crazed tyrannical egotism!

That nature evolved a theologian is why I think nature is unconscious—I don't know what she is doing -- and nothing is more marvelous to me than that the same cosmic machine should have made John Calvin and Josephine K. Henry. The goodness and greatness of the latter is compensation perhaps for the meanness and littleness of the former. How strange it seems that the same forces created the murderer of Servetus should also have made the author of Marriage and Divorce, and therein is found, I think, the strongest instance of universal godliness. A good god would certainly not have made Calvin and a bad god would not have made Mrs. Henry; and since there is only one god, not counting the Holy Ghost and the sun, the chance of a good god is small.

After all, the chances are against a good god, which the theologians call "loyalty!"

There are sixty good pages of good reading matter in "Marriage and Divorce." It will stand reading twice and there is a part of one paragraph on page 38 which might well be memorized:

"Woman should demand that financial independence be conceded to them as wives and mothers, or that they be placed in a condition to render themselves economically independent."

I do not agree with Mrs. Henry when she says women should have the ballot and it is because I do not believe men should have it. What we need, both men and women, more than all else is that with which Mrs. Henry is so richly endowed—common sense and the courage to use it for honest people to vote since thieves are certain to count the ballots!

## MORE SAVIORS THAN EVER

Records Prove that Jehovah Fibbed to

Abraham, Isaac and Jacob When

Making Promises.

JESUSES NUMBER ONE

HUNDRED AND THIRTY-SIX

(By GEORGE VALE.)

In the Blade of February 1906, Mr. E. Lewis has again attempted to show us that by beginning at the time of the supposed birth of Jesus and tracing the line backward to his ancestors, he can prove that the said Jesus is a myth; and this he accuses me as his natural method of procedure; viz., to use the myth so-called to prove that his ancestors lived at times other than those that history records; though he again accuses us that those ancestors were real historical characters, and further tells us that he made his former statements without mature thought, though he wrote them that they were correct and even tells us that he expected at the time to convince all close readers to the Blade and Blade. But now, he confesses that he made a mistake; but not daunted tries again, so probably we may expect to see in a few weeks another confession that he has failed to give us the axes. If it be natural for Mr. Lewis to use a myth, a genuine

(Continued on Page Four)

## FREE SPEECH LEAGUE TO THE RESCUE

Pious Moralists Cause the Arrest of Physical  
Culture Magazine Editor in New York  
and a Test Case is to be Made by  
the League

## SUMMARY OF THE LAW POINTS IN CONTROVERSY

Bernarr Macfadden has been again arrested for obscenity. This time, it is for sending his magazine, "Physical Culture," through the mail. The offending matter was those portions of the serial story: "Growing to Manhood in Civilized (?) Society," which appeared in the November, December and January numbers of this publication.

The Free Speech League has secured Mr. Macfadden's consent to make his a test case to be taken to the Supreme Court of the United States on constitutional questions never heretofore raised. Should the contention of the Free Speech League be upheld, it will forever abolish all present obscenity laws and probably make it impossible to enact any similar laws, in so far as they relate to the circulation of literature among adults.

Macfadden's case will be argued in U. S. District Court, Trenton, N. J., March 20th, and no doubt will be appealed, no matter which way decided. Under a recent statute, the government can appeal on questions of law in criminal cases.

The Free Speech League has secured Mr. Macfadden's consent to make his a test case to be taken to the Supreme Court of the United States on constitutional questions never heretofore raised.

The following summary prepared by Theodore Schneider, attorney for the Free Speech League, briefly recites the new points to be raised in this test case.

Statement of Contention.

The postal laws against obscene literature are unconstitutional for each of the following reasons:

1. Congress having express power to establish post offices and post roads, it also has the implied power to pass all laws "necessary and proper" for the execution of the power to establish post offices and post roads. The right to create a postal system implies the right to determine the gross physical characteristics of that which shall be carried or excluded. It has been decided that Congress also has the power to predicate the use of the mails as an essential element in the commission of a crime otherwise punishable and over which Congress has jurisdiction (such as a fraud and gambling) within the geographical limits of its power. But it is now claimed that the power of Congress is limited to the use of means which are a direct mode of executing the power to establish post offices and post roads, and cannot be under the pretense of regulating the mails, accomplish objects which the Constitution does not commit to the care of Congress, under the pretext of regulating the mails, to create the psycho-sexual condition of postal patrons. A differential test of mail matter based upon the opinions transmitted through the mails, or the psychological tendencies of such opinions, upon the addresses of the mails, or a different test case upon an issue which is not actually transmitted, but is only suggested by one that is transmitted, bears no conceivable relation to the establishment of post offices or post roads for the transmission of physical matter only, and not thought waves or telephonic messages. It follows that Congress has not the implied power to make such a regulation.

2. Our Constitution precludes the punishment of mere psychological crimes. The creation of crimes which are based only upon ideas, such as constructive treason, witchcraft and heresy either religious or ethical such as were once penalized, are now prohibited. "The doctrine is fundamental in English and American law, that there can be no constructive offences." All punishable crimes must be based upon an imminent physical, or material, or other demonstrable and ascertained, injury to some

one. Psychological postal crimes are absurd. The present postal law against "obscene" literature does not predicate crime upon any actual injury, but solely upon a speculation as to the problematical psychological tendency upon a hypothetical person, of that which is sent through the mails. Congress has no power to predicate crime upon such factors.

3. The postal laws against obscene literature is void under the constitution which guarantees the right of freedom of speech and press in this that it is the artificial legislative destruction of equality, or creation of inequalities, of opportunity for the dissemination of ideas of conflict tendency. Freedom of the press is abridged whenever there is not equality of freedom in the production and distribution of printed ideas.

4. The statute furnishes no standard of test by which to differentiate what book is obscene from that which is not, because of the fact that the definition of the crime is uncertain. Furthermore, it is a demonstration of science, that ob-

scenity is a relative term, and not a fixed quality of a book, but are solely and exclusively a condition or effect in the reading mind. This is evidenced in the result that it has been and always will be impossible to state a definition or test of obscenity in terms of the qualities of a book; or such a one that, solely by applying the test to any given book, accuracy and uniformity of result must follow, no matter who applies the test; nor such that any man may know in advance of a trial and verdict, solely from reading the statute, what the verdict must be as to the obscenity, and consequently criminality, of every given book. Neither the statute nor the judicial tests of obscenity or indecency furnish any certain advance information as to what must be the verdict of a jury upon the speculative problem of the psychological effect of a given book, upon a hypothetical reader. Their verdict is therefore not according to the letter of any general law, but according to their whim, caprice and prejudices, or varying personal experiences and different degrees of sexual hyperaesthesia and varying kind and quality of intelligence upon the subject of sexual psychology. In consequence, every such verdict is according to a test of obscenity personal to the court or jury in each case and sliding upon no other court or jury and not according to any general law or uniform rule. One of the reasons underlying this uncertainty, is the fact that "obscenity" is not a quality inherent in a book or picture, but solely and exclusively a condition of the reading mind, and hence cannot be defined in terms of the qualities of a book or picture.

5. The first result of this uncertainty is that the statute of Congress heretofore involved creates no certain or general rule of conduct for the guidance of citizens, and does not enable them to know if their proposed act is in violation of law, and therefore every indictment under said statute is without due process of law.

6. The second result of this uncertainty is that every indictment under said statute is always according to an ex post facto law or standard of judgment specially created by the court or jury for each particular case. The Congress of the United States has no power to determine guilt of crime according to varying personal standards, (like the opinion of a jury on the psychology tendency of a book upon a hypothetical reader) and which in the nature of things cannot be known at the time the alleged act was committed, nor before the rendition of a verdict thereon, be-

(Continued on Page Four)

## THE BLUE GRASS BLADE.

Published at Lexington, Kentucky, Every Sunday.  
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his death, February 7, 1906.

JAMES E. HUGHES, Editor and Publisher

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By mail, postpaid, \$1.50 per year, in advance.  
Trial subscription 15 cents per month.  
All foreign subscriptions, postpaid, \$2.00 per year.  
Five new subscribers sent with one remittance at \$1.00  
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GRASS BLADE P. O. Box 386, Lexington, KY.

Think freely.

Reason must triumph.

Faith travels at half fare.

Heaven is a conception of barbarism.

Worry brings gray hairs and wrinkles—Moral.

The orthodox hell is something more than  
moonshine.

White collars and frock coats don't make the  
wearer a man.

A cheerful disposition will save both medicine  
and doctor's fees.

Life is always worth living but its value de-  
pends upon how we live it.

Christian charity seems as impossible as per-  
petual motion to discover.

The man who says he will be guided by the  
voice of conscience may be listening to a phono-  
graphic record of his own desires.

Those doctors who discovered that the human  
soul weighs just one ounce should remember that  
their experiments were made in Boston.

Some people miss opportunity when it knocks  
because they haven't enough push about them to  
get through an open door.

Human life is always a dull grind to the man  
who thinks only of his own grist and forgets that  
the world is full of men and women.

When a man or woman cannot learn they have  
ceased to live and it is this that keeps the preach-  
ers in the bogs of ignorance and indifference.

As the Russian Douma may have some practi-  
cal knowledge as to its own business it might hand  
the Czar one of Jerome's hypothetical questions  
from the Thaw case.

It is impossible for the Blade to believe that  
the earth is going to collide with a comet, as pre-  
dicted by a French scientist. The railroads and trusts  
beat old Cosmos to it.

It is useless to break the orthodox claims that  
mind and fetter the brain of man so long as man in-  
sists upon forging new ones and thus continue  
his mental slavery.

The man who is indifferent, the man who does  
not care, the man who does not think or reason,  
the man who refuses to hold out a helping hand to  
a brother in distress, is an obstruction in the  
path of development.

Boston medics have extended aid and encour-  
agement to the orthodox clergy by claiming to  
have weighed the soul with scientific precision  
and accuracy. The question still remains as to  
what they actually weighed and the pose of the  
scales.

When the women get down to work they are as  
unlike the men as they can possibly be for they  
never go at things in a half-hearted sort of way.  
Our opinion is based upon the activity of the

California women whose recent articles in the  
Blade show them to be made of the right kind of  
material to go at things in a deliberate manner  
with the intention of winning or knowing the reason  
why.

Just a word about the proposed Memorial book  
of our late editor, Charles C. Moore. It will take  
five hundred subscriptions to justify the publica-  
tion of the book. So far we have a little less than  
two hundred subscriptions made to it. Under the  
circumstances we do not feel justified in making a  
positive announcement but as the lists are still  
open we trust his friends will make it possible to  
perpetuate his memory in the manner suggested.

Give and take is a mainly motto. It is not ap-  
plicable to prize fighting alone. It can be applied  
to all classes, all sects and denominations. The  
Christian way is subversive of that rule. They want  
to take heaven into themselves alone and anxious  
only that hell should be given to the other  
fellow. To be generous they should offer the best  
they have to their friends and neighbors. The  
true Christian wants the best for himself and to  
hell with both friends and neighbors so long as he  
is satisfied.

"Earth is but a desert drear,  
Heaven is my home;  
I am but a stranger here,  
Heaven is my home."

When a man gets religion strong enough that  
he can sing the above lines, believing, he is ready  
and fit for a lunatic asylum. It is that kind of  
religion that gives thinking men a serious pain.

It is natural for some people to think that their  
daily sins are just a little bit harder than for  
some other, but they are not. If we could stand  
where others do, and feel as others feel, we would  
often be thankful that our lots have been cast in  
such pleasant places. If your life is not a happy  
one, make it so. The road to happiness is before  
you and it is your own fault if you do not take  
it. This road is open to all of life's travelers.

### WOMAN SUFFRAGE IN ENGLAND.

Should woman be given the ballot?  
Yes! Forty if she wants them, and anything else  
she may ask for.

Was it not Rogers who said that a woman has  
every right that a man can have, and one more  
the right to be protected? Granting the truth of  
his argument, then the women of England need  
protection from the political taskmasters of En-  
gland, from their statesmen and their parliament.

The British House of Commons overlooked a bet-  
ter when it refused to grant the ballot to English  
women and, as quite a large number of women  
were turning their backs upon the franchise, were  
resented in favor of the Woman Suffrage bill. It  
was asserted that the women did not actually care  
to vote and still preferred to hug their chains.  
Hugging chains is all very well, provided they  
be of gold and the other fellow can be handed the  
lead end, but it is the latter end that the women  
are holding in almost every civilized country.

Should woman be granted the right of the elec-  
toral franchise upon an equality with man, differ-  
ences of the opinion in the family circle might  
lead to disastrous results. In many cases the  
man might be induced to vote as her husband di-  
rects, for Tennyson assures that as the husband is  
the wife is. All that may be true, but, probably,  
Tennyson was never married and it is not neces-  
sary that he could actually know. Wives  
might, if given the ballot, art themselves against  
their husbands, and then trouble would be sure to  
follow. If she voted at his direction it would sim-  
ply result in plural voting, but the other end  
would be sure to create a rough house. As neither  
born of the dilemma is pleasant to contemplate  
the Blade suspends (until judgment until the ex-  
periment has been successfully tried and adju-  
dicated.

There can be no doubt but many women could  
vote just as intelligently as many men. The majority  
of the women would not. Woman suffrage once  
prevailing in Lexington upon educational matters,  
but the experiment simply put the Board of educa-  
tion into the hands of the negro element in that  
respectable white women could not be induced to  
stand crowding about the polls all day waiting for  
a chance to vote. The result was that an appeal  
was soon made to the legislature to repeal the  
woman suffrage act and that body graciously rose  
to the supreme occasion and knocked woman suf-  
frage out of existence with a perfect volley of  
aye.

### SOUL T INKERS.

Down upon thy knees thou hast and inglorious  
materialist.

What knowest thou of the Cosmos, thou wretch-  
ed, aspiring pigmy of doubt?  
Turn thy searching gaze towards the city of  
baked beans and find that thy arguments have  
been rent in twain, that the soul does exist, that it  
has actually been weighed.

Finey thought that an immaterial soul could be  
weighed upon a material pair of scales and its  
precise weight accurately determined. Having  
gone so far into the realm of psychology as to be  
able to describe the soul's weight at the death of  
the individual, the next step ought to be to de-  
termine its weight at its entry into the body at birth. If  
the soul can exist separate and apart from the  
body, as this separation at death implies, then  
it could have existed without the body for all  
time, did exist without the body before the body  
was made, and we are now compelled to acknowl-  
edge the necessity for the body under any condition  
or circumstances. If it is argued that the soul

needed the body as an aid to development, a  
charge is at once proffered against the Creator of  
making imperfect souls that require development  
and how can imperfection come from that which  
is perfection defined?

This attempt to assist the orthodox faith, now  
spitting defiance, is much like the little boy who  
put his pants on one morning hindside to and  
was unable to tell whether he was going home or  
going to school. It seems to us that the first thing  
to do would have been to demonstrate that there  
is such a thing as the soul before speculating upon  
its supposed specific gravity. As matter alone  
possesses specific gravity, we are now led to the  
assumption that the soul is matter. As matter is  
subject to change and variation in chemical  
composition the soul is not the same today as it  
was yesterday and will be different again to-  
morrow, such arguments utterly destroys the es-  
oteric, spiritual and essence-like substance of  
the soul, so long held by Christians, and reduces  
the soul to a materialistic plane.

Some gratification may be found in the fact that  
it was the soul of a Bostonian that weighed only  
half an ounce. Judged according to the standards  
of hospitality and generous impulses the soul of a  
Kentuckian should weigh a pound, or more. If  
modesty, courage, independence and fearless  
thought manifested by the individual while living  
are to be determined by a pair of scales after death,  
according to this Boston fashion, Boston will re-  
gard this day the experiment was ever made on her  
soil. We have heard of "soul-savers" but this is  
the first time we have ever read of professional  
"soul weighers." Such a fad would not have  
emanated from any other place outside of  
Boston. The next step will be to determine the  
soul's extension, its color and composition.

After all we are brought back to earth again  
by the soul suggestion that the soul's weight is  
but a mere conjecture. None of these Boston doc-  
tors profess to have seen it, but having found half  
an ounce difference in the weight of a dead man  
than when still living, by a scale test, it is simply  
assumed that this accords for the weight of what  
might be called a soul.

It has been said that what goes up is sure to  
come down. The law of gravitation determines  
this. If the soul exists, and if the soul possesses  
specific gravity, however slight in degree, it is  
christianly chained to Mother Earth and is in-  
capable of soaring into the clouds in search of  
the Christian heaven.

There may be such a thing as seeking a business  
advertisement from the wide publicity given to  
these soul-weighing experiments. The Blade does not  
charge that such is the case, but doctors who stick  
to their pills are in a better position to aid a suf-  
fering people than those who spend their time try-  
ing to make immateriality into material things.

Granting that there is even the slightest  
weight to the soul, the weight of a soul will be com-  
pelled to surrender its premeditated notions concerning  
the soul. The Blade can offer no serious objection  
to the fact that it requires an apothecary's scale to  
determine the weight of the soul after it has got  
through with the body, but it may mean that the  
Almighty will have to appoint a new official in  
the shape of an Inspector of weights and measures  
whose duty it will be to push us on a pair of scales  
when we get beyond the Styx. Of course there are  
souls and souls. The soul of a genuine, orthodox  
fashioned, well-fire and brimstone preacher  
might occupy the interior of a mustard seed and  
still rattle around as if complete master of infinite  
space, but the soul of an honest man would weigh  
more and would naturally require more room.

### THE MOORE MEMORIAL BOOK.

For the past few months the Blade has been ad-  
vancing the publication of a Memorial book to the  
late Charles C. Moore, which shall contain the  
choicest writings that came from his pen during  
his earlier career as editor of the Blade, with  
which many of our present readers are unfamiliar.  
So far the responses made to the call for subscrip-  
tions are not enough to justify its publication and  
we have conceived the idea of reproducing one  
of his old articles in order that some of our readers  
may learn what to expect.

The article, entitled "What constitutes Human  
Happiness" was written by Mr. Moore some years  
ago. It was among the best that came from his  
penetrate brain. It is well worth reading again  
and we trust that it may prove sufficiently inter-  
esting to induce further subscriptions to the book  
that it may be published during the summer of  
1907.

No better plan could be conceived to perpetuate  
his memory than the suggested book. One trouble  
with many Liberals is that they do not manifest  
a sufficient appreciation for the efforts of the  
men who make great self-sacrifice to keep the cause  
of mental liberty alive and active. No man did more,  
suffered more, worked more than did the former  
editor of this paper and we owe to him and to his  
family to establish an imperishable monument to  
him by the publication of this book. Shall we  
do it?

### ELITE READING IN THE PUBLIC SCHOOLS.

Many of our readers have sent us newspaper  
clippings from different parts of the country,  
centralized upon the introduction of the Bible in  
the public schools, in those states where the Bible  
has not heretofore been used with secular instruc-  
tion, while in Oklahoma they have succeeded in  
securing a clause in the new constitution provid-  
ing that the Bible shall be read in the schools  
without comment.

These periodical onslaughts upon the public  
schools of America must be met with unflinching  
energy, or, in the course of a few years they will  
be made a part and parcel of the Christian hier-  
archy, that differences in opinion concerning the

are, although supported by a general tax upon  
all the people, and the rights of unbelievers in the  
orthodox Christian faith, will be trampled upon,  
ignored, and ruthlessly dealt with.

We could through experience with the Liberal  
reading of the Bible in our common public schools  
are very meagre very scarce. A great deal has  
been said upon both sides, and the apparent car-  
nestness with which the opposing sides adhere to  
their opinions entitles them to the respect and con-  
sideration of all thinking people. Many people  
outside the pale of church influences together with  
those of pronounced Free thought ideas are unani-  
mously agreed upon the impropriety of giving "re-  
ligious instruction, as such, within the four walls  
of the little red schoolhouse, but it is evident that  
all are not thoroughly agreed as to whether the  
Bible should or should not be promulgated alto-  
gether from these institutions of learning. It is not very  
strange that differences of opinion, even upon such  
a question as this, should exist among Freethink-  
ers, or more upon any subject, for it is impossible  
for all to think alike, and these differences may be  
said to have arisen from the very principles under-  
lying our philosophies, the right to the exercise  
and use of individual Free thought. Every phase  
and condition of thought commenced with the in-  
vention. At first it finds favor only among the  
few, and meets with the opposition of the many.  
As it becomes more widely known it receives all  
kinds of endorsement, and eventually meets with  
public favor. Thus it is that public opinion is  
modified, altered and transformed from generation  
to generation. The Free thinker, however clearly  
recognizing that every individual owes a duty to  
society, by stimulating and encouraging individual  
Free thought has endeavored to faithfully dis-  
charge this duty and conscientiously followed the  
path wherein the truth should lead him as he sees  
it for himself. Then it is not strange that differences  
of opinion should exist among them, when all  
claim to think alike, surrounded by conditions dif-  
ferent both in character and nature, and still adher-  
ing to that rigid standard, to all mankind the right  
of individual Free thought?

Having clearly shown that differences of opin-  
ion may arise and the probable cause of their exist-  
ence, there is no need for surprise that Freethink-  
ers disagree upon any given subject; and in this  
respect sufficient reasons may be found for the  
unequivocal experience in the attempts at organiza-  
tion, many of them preferring to work individ-  
ually for the advancement of their opinion rather  
than take an active part in organized effort. There  
is no doubt that a large majority of Freethinkers  
and indeed many who are not professing such  
are opposed to the reading of the Bible in our pub-  
lic schools, but the more conservative element in  
our ranks are inclined to a toleration in that di-  
rection. The latter class are inclined to favor the  
reading of the Bible in our schools, but without  
my comment upon the passages read being made  
by the teacher. The idea entertained by them is,  
that it is necessary for an individual to have a  
thorough knowledge of the Bible before he can  
either conscientiously believe it or reject it. A  
great deal may be said in favor of this proposi-  
tion, for, in very truth, a person should possess a  
thorough knowledge of all the Bible teaches be-  
fore he can honestly believe it, and the same ap-  
plies also to the unbeliever. Without this knowl-  
edge, the one accepts and the other rejects that  
which they have never examined, so that both are  
extremely culpable, and we might say, unworthy  
of credit. If neither possesses a thorough knowl-  
edge of the subject, then neither can their belief,  
or unbelief, in any sense be justified. A person  
cannot honestly affirm that of which he has no  
knowledge, nor can he for the same reasons deny  
or honestly reject. Seeing, then, that a knowledge  
of the Bible is necessary to justify either course, it  
is claimed by some that no injury would arise from  
a careful reading of the Bible literature in our  
public schools.

The question arises here, what is meant by a  
careful reading? If it means to select such parts  
only as are considered fit for a child to read, and  
to eliminate from the lessons altogether those of  
an opposite character, then the "careful reading"  
becomes too careful, and would have a decided  
tendency toward evil, for even under such a sys-  
tem the former objection would not be met, and  
the children be furnished with but a very incom-  
plete knowledge of the subject, and we find our-  
selves in precisely the same position as under our  
first objection. An incomplete knowledge of the  
Bible would, in my judgment, be a far greater  
source of injury than a state of comparative ig-  
norance regarding it. When a person is found  
ignorant of the Bible's teachings, no extended or  
influential ideas can be expressed concerning it.  
But in those cases where, by a "careful reading,"  
only a partial knowledge is obtained, then error-  
neous ideas regarding the character and teachings  
of the Bible are not only held, but promulgated  
accordingly. Stronger objections, therefore, could  
logically be offered against a "careful reading,"  
if the ideas we have given are accepted, than any  
that could be advanced against a thorough and  
total prohibition of the Bible from our public  
schools.

In the several states, different conditions exist  
with regard to the use of the Bible in our schools.  
We have but one state—Washington—which, by  
the constitutional law as interpreted by the state  
attorney, forbids the reading of the Bible, entire-  
ly, within the schools under the jurisdiction of  
that state. In other states the question is left to the  
discretion of the school commissioners, and in  
others the same powers are conferred upon the  
teacher.

In both of the latter cases, grave objections are  
to be found, for they give rise to possibilities of  
too dangerous a character for the safety of our  
social institutions. When a majority of the com-

missioners favor some particular phase of Christian teachings, or may belong to one particular church, great care is always taken by that body to engage only such teachers as shall belong to the same sect, and they are authorized only to read such passages as may coincide with their own views. Instances are on record where teachers have been summarily dismissed, while others have been compelled to resign their positions, because they could not, or when they have been honest in the matter, would not, conform to all the requirements demanded of them by those in authority over them.

In the first case the teacher may be orthodox, and yet refuse to instruct the children in a manner contrary to his or her own views, then through the pernicious influence of sectarian bigotry and intolerance, the teacher is requested to resign, and another one is appointed who shall be more in harmony with the views held by a majority of the commissioners. In the latter case, the teacher may from conscientious scruples refuse to read the Bible at all, and their services are then quickly dispensed with; or else, taking the bull by the horns, they hand in their resignations before dismissal falls upon them. All this has a decided tendency toward a sectarian education, and should not be tolerated for one moment in our midst.

Enlightened jurisprudence revolts at such conditions, the feelings of the parent and the statesman are outraged by them, and they deserve only the contempt and opposition of all enlightened and intelligent people in our land. Better by far to abolish the Bible from our public schools altogether than that our children should be raised under the influence of sectarianism. We object to discretionary powers being conferred upon the teachers, for the majority of our teachers in every state belong to some orthodox Christian sect, and every opportunity would be taken, every advantage seized, by individual teachers, to instill into the youthful minds under their care the prejudices and particular opinions entertained by the teacher upon the subject, and a tendency toward sectarianism would still exist. Parents would then be brought into conflict with the teacher, and the innocent children would be the victims of both. We must oppose anything that approaches toward a sectarian education, for sectarianism has been at the root of every evil. The countless millions slain upon the field of battle are the direct results of its influence upon mankind. It has forged the chains that bound the martyr to the stake, it has retarded the progress of the race, and deluged the world with human blood. It has ever stood a stumbling-block to science, a bar to social progress, and is a deadly poise, generating only the miasma of bigotry, selfishness, and superstition.

Listen to the general voice of history, witness the Waldenses and Albigenses on the continent of Europe, the Gnostics in Scotland, the Protestants

and persecutions in England, the Bartholomew massacre and the horrible butcheries performed in the name of Roman Catholicism, the Puritan persecutions in America; in fact, the world has been made one vast field of carnage where the lightning touch of sectarianism has been felt. Scarce any country has been free from it, and we doubt much if any one country is entirely so even to-day. The recent trials for heresy by an orthodox church in our land are but exhibitions of the strife and blood which find their origin in sectarianism. Thus it engenders religious rancor and hatred; it has set man against man; it has destroyed the peace of the family circle; it has degraded woman and terrorized little children; it has held in iron bonds the march of civilization; it has subdued the intellect and exalted ignorance. In short, just in proportion as it has been the purpose of wise men to retrench the evils of life by a system of philosophy, so has it ever been the employment of fools to multiply them by the influences of sectarianism. Ye mothers, with thy prattling babe upon your knee, look into its laughing eyes sparkling with delight, its rosy cheeks dimpled with smiles, watch well thy charge, guard it and keep it safe from the dangerous foe that lurks behind the garb of sectarianism.

The Bible has clearly shown the dangers that lie in a sectarian education. We have also shown how and whence these sectarian influences may arise. We must now do all in our power to prevent such influences from obtaining the control of our common public schools.

We must now fall back upon the two first methods mentioned here, as to how the Bible should be read, if read at all, in our schools. Either the Bible must be read in its entirety, or certain parts must be avoided so as not to corrupt the minds of our youth. If the Bible is to be read as a whole, is there a parent or teacher who could read aloud certain passages to be found in holy writ (or as the cynic has termed it, "holy rot"), without a blush of shame surrounding their cheeks? And would not their confusion be more apparent should they attempt in any manner to explain it? Could we allow with impunity the minds of our children to be tainted with a recital of the infamous conduct of Lot's daughters, the murders and debaucheries of David and Solomon, the brutal wars and massacres carried on in the name of God and under his supervision? We say no, a thousand times no; rather that such a book should be kept in our public libraries, and our children be reared in total ignorance of its existence, than that their minds should be brutalized with such grossly indecent and indecent narratives. The Bible, then, could not be morally read as a whole in our public schools, so only one proposition remains, namely, should the Bible be read carefully omitting such parts as may be regarded as indecent, selecting only those containing good moral precepts? This practice largely prevails to-day, and it is equivalent to a "careful reading" mentioned in the beginning. To omit any portion would be

to impart only an imperfect knowledge of the book. How frequently will an orthodox believer emphatically deny the existence of certain passages or texts quoted before them? We know at once that such an individual does not know what really is to be found in the Bible, and is the direct result of such influences, or of a "careful reading" while young of the Bible literature. Those who know their Bible least, believe it most, while those who are better acquainted with its nature and tendencies believe it least, and some believe it not at all. The great mass of society today know but very little concerning the Bible and its character, which accounts for such a wide belief in it among them. Society goes to hear some popular preacher, his thoughts concerning it become their opinions, his prejudices become their prejudices. They are never taught to think for themselves, and should one be bold enough to break the chains that bind him, the passions of his fellow find vent, the sectarian serpent lodges its tail with frenzied rage, and with venomous bit seeks to poison the minds of its votaries against him. The only conditions by which the Bible could be read at all in our public schools are those with which we have dealt, and as none of them can with safety to our similar institutions be allowed to prevail, the only conclusion to which we are forced is, that it should not be read at all. Ample time may be found when our children are approaching maturity, to study its literature closely and well and make themselves thoroughly acquainted with its character. They will understand it better and need depend upon no one to interpret its text and meaning. But where our children in their youth and innocence are concerned, contaminate not their minds with such vile stuff. We say then: "Hands off," keep our public schools free from such corrupting influences. Put an end to these sectarian disputes over our school system by removing all such possibilities. Try and arouse the people to their duty awaken their interests in the welfare of humanity, and the contempt of religious discord, peace and good will toward mankind will reign.

#### GET RID OF THE PRIESTS.

Friends of Liberty are again exclaiming their eyes toward the Russian empire. Not that the Czar is in any immediate danger to his life or personal liberty, but that the principles of popular government are again being tried.

The new Russian Duma begins its sessions anew with grave and serious doubts as to the outcome. There is a distinct feeling, not only in Russia, but in all the civilized world, that the new body is in time with the government and that its legislative efforts will be tolerated by the imperial government only up to a certain point. The earlier proceedings have demonstrated the fact that the revolutionary party, the one element that is demanding a parliament that means something

a parliament that shall be one more than in name only, is in the majority, and the next few days may bring news of a startling character from that ill-fated country.

Even in the words of the presiding officer a fearful prestige is felt. His "the principle of popular representation is powerful, once called to life it can never die" is deeply significant and should bear in mind by the members with their full import. They are calculated to compel recognition by the ruling classes and the Czar may realize that the end of autocratic rule is nigh. Let it be denied and in the turbulence that will surely follow, both church and government will be overthrown.

The American people, where a semblance of political and religious liberty is still maintained, know that the Duma is not of the Czar's free will. The concession was wrested from his reluctant hands in bloodshed. He may reluctantly dissolve it, if he chooses to do so, as that right is still vested in the Imperial Government, but he cannot prevent it from accomplishing a certain work, namely, the spreading of the gospel of liberty among the masses. Did the leaders of the Duma but understand that if they could succeed in throwing off the yoke of tyranny practiced by the church, they would acquire political freedom quicker and more easily. Of course, we can realize that such a thing is impossible among the masses as that prevailing among the Russian peasantry, the priest holds and enjoys a powerful influence over their minds and can sway this way or that way with comparatively little effort. The ruling classes know this and to keep up the game official Russia has discouraged popular education the better for the priests to get in their work in behalf of the crown. But the people are acquiring education in spite of them and they would be far from the government to grant concessions to the people in peace while there is yet time, or the people will exact what they demand by extreme force if it comes not in peace.

Bloodshed is never desirable in any place at any time. Peace hath her victories even more than war. If the Duma can wrest from the Czar what the people demand it will be a splendid victory for them and official Russia will suffer less in comparison.

The best advice that could possibly be tendered to the Russian people is to get rid of the power of the priests and the political reforms will follow as a natural and inevitable result. Freedom cannot be secure, no matter how it is gained, while the black-coated army holds an unholy power over the minds of men.

Then get rid of the priests.

Some correspondent, evidently a preacher, writes that he has little use for such publications as the Blade, a copy of which fell into his paw by accident, and as the Blade entertains very little reverence for the preachers, such compliments become mutual. The man who works and sows is more to our liking than he who merely preaches to save, and grab the earth.

## BABES OFFERED PARADISE

Practical Work Along New and Hitherto Untrodden Paths Opened by Liberal Women of the Far West.

#### TICKETS IN A LOTTERY OF LOVE

Los Angeles, Cal., March 12, 1907.  
Editor Blue Grass Blade, Lexington, Ky.  
My Dear Sir:

Having received free publication of this notice (inserted in the Co-operative Maternity Home, from us, we feel confident that we shall not fail to receive from you as all like educators to whom we are applying, the same courtesy and often, an editorial on the subject which shall call into public notice the Movement and more rapidly materialize our dream of a "PARADISE FOR BABES."

Using to the fact that we make use of our own funds and receipts and material aid in way of donations, if you help us you will have to subject your property to the ordeal of letting its place your name upon the Roll of Honor with time and expense of advertising opposite. They may seem sentimental to you but it is with us "business" and, if you will think an amount and see that to the children, grand children, mothers, and sisters all co-operative Supporters of the Motherhood Home, every little graduate from the Home Kindergarten will feel a real brotherly and sisterly regard and a sense of obligation, surely there is in your family circle some little one to whom you can afford to make this gift, buy this ticket in the Lottery of Love and let your name stand as witness that brotherly and sisterly interest is due your little friend now all these of ours who will have been led to home, friends, love and education through this unselfish effort from us all.

Kindly let us hear from you at once to what extent you can feel to help. Respectfully and sincerely, Executive Committee of International Study Circle of Scientific Social Party.

corner Anselm and Dayton streets, Los Angeles, California.

#### NOTE

Arrangements are rapidly formulating among scientific philanthropists for a Co-operative Industrial Maternity Home for young women who, having become mothers out of wedlock and deserted by the fathers of their children, will take the first step necessary to their upliftment by placing upon the public records the full parental lineage of such children. Both children and mothers will be given the best possible instruction in social, industrial and material science, and in every way possible fitted for useful and honorable citizenship.

This is a sane, common-sense and inflexible manner of dealing with a great evil that each day becomes more and more a menace to the nation as extremes between wealth and poverty increase, and no law abiding person, regardless of class, caste, politics or religion can fail to be interested, since the false naming of children strikes a blow at the very foundation of the social fabric. Send 25 cents in stamps for all dispositive utility of the Motherhood Home to Mrs. S. E. Mooney, Assistant Secretary, Scientific Social Party Association, corner Anselm and Dayton Ave., Los Angeles, California.

#### PERSONAL MENTION.

Los Angeles, Calif.—March 12.—Editor Blue Grass Blade:—With a thousand thanks for your help and interest in our work, we now send you a copy of something that will appear.

I smile internally as I think how this idea will strike the "conventionalists" among the exchanges. I know well enough that it will not secure you, but of course you must speak your mind in silence if you feel like it. We think it a common interest. To-night there will be a mass meeting or dear old Harman and do you believe it, with all his free ideas, he will not say any way, we need the benefit of this home. Stands on the secret sex platform just as Chas. H. Kerr told me he did. I told both of them I would rather see my little girl dead than to be either a Socialist or a laodicean if I say that stand in the vital matter of protection of the genital lineage of children. I have written Mrs. Wilschke in answer to her frantic appeal to us W. S. Union ladies as to what we are doing, and asked her interest in the Motherhood Home. Not one line from her and I guess she too must think it best to run a sort of chicken ranch without any pens to keep the varieties apart. For my part if I can't have blooded stock, I don't want any. I guess, ducks, pigs or, just mere kids.

I have watched your editorials carefully in the past year, noted your resistance to endorse Socialism, while you seemed also anxious to do so and have always believed on the inside was a grave misgiving along these very lines.

You see we take up both principles for which church and state stand, social responsibilities and financial responsibilities in order to endorse Socialism, but instead of "blackmailing" asking for financial support, we merely give, donate the financial support it the poor mother will testify to the social responsibilities and, you will admit at once that with the former established, the latter will not be hard since no self respecting "grandma" will long tolerate public charities in which she has no hand to educate her own little grandchild even if it should be a "bastard."

I think it will appeal to you in the fullest way you have and also to your stern sense of honor as well.

Please excuse the brown paper as run out and had to get some of the local grocer to save the stencil.

I have my little girl now out of the clutches of the lawyers in Montana who have held her there for a year because her mother swore by all the powers of hell and heaven she should have no orthodoxy poured into her. It was only by careful effort though, and state had to come to her.

We begin Sunday school lessons soon and shall exhibit in either the Liberal Club hall or the Socialist, which ever will tolerate all four legs of the proposition, free labor, love, thought and speech with the truth about creative forces (and man) as the agency to make them free.

I guess you understand and will not say more.

Please look sharp for the insane asylum notes in Higher Science this week. The very depths of hell are still at work in this pretty thing called government.

With sincere admiration, regards and gratitude.

I forgot to add, we received many nice letters from your readers in answer to Genes's letter, but, somehow, the home idea did not seem to strike them favorably as we hoped. Now, however, with added help from co-operators in six or seven states, we are getting the outline in shape, we trust to suit every one. Before it was incomplete and doubtfully strong I suppose to the friends. Bearing in mind that this book matter a "draft" we have left that out. We will send you an outline soon complete, have yet to hear from five other states and then will be able to submit revisions to the Executive Committee in Council. We have invited dear old Harman to the council and will feel sure he will see his limitations and admit it. We will depend on the ones who will endorse the Nine Demands to act as inside membership and hold all rights of executive and legislative to that part. We have to cut the gayest answers to the letters, very kindly feelings for Spiritualists. The education of babies may bring up some scratches by us, but not to any extent since we aim to mislead capitalism and the god idea in so far as it holds down the capitalistic plan.

With unbounded respect and thanks from all the club, I sign for all, as per agreement. H. H. P.

#### LEST WE FORGET

New York Suggested of a Sensational Turn With Due Apologies to Rudyard Kipling.

(By JOHN F. CLARK.)

I believe that we could have some fun if we turned some of the lyrics of the "new gals" into ridicule. I am going to try my hand upon Rudyard Kipling's "Recessional." Set your limps straight so that it will not mar the beauty of the rhythm and jar the theme. I really think that some of the lines are great. Here she goes:

#### SENSATIONAL

(After Rudyard Kipling.)

God of our fathers, grown so cold—  
God of our fathers, grown so cold—  
God of our fathers, grown so cold—  
Beneath whose awful hand we hold  
Our deepest sin, our deepest guilt—  
We bid thee not farewell, but only  
Ourselves to thee we commend.

The trumpet and the moulting die—  
The trumpet and the moulting die—  
The trumpet and the moulting die—  
Still stands thine ancient scarp and flint,  
A humble and a bent heart,  
Lord God of Hosts, be with us yet,  
Lest we forget, Lest we forget.

Far called, our navies pelt away—  
On dune and mudbank sinks in mire  
So, all our ramp of yesterday  
Is one of Nations, spare us yet,  
Lest we forget, lest we forget.

If drunk with the mite of power we lose  
Mild tongues that have not been in law—  
Such boasting as the Gentiles use,  
Or lessen creeds within the law—  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget.

For heaven heart that puts her trust  
In seeming, blind and evil-eyed—  
All silent trust that yields to last  
Thine patting, calls now thee to guard.  
For sullied trust, and foolish word,  
Thy mercy on thy people, Lord! Skidoo.

I may not be enabled to take the ribbon at the county fair for poetry, but I think that I have turned Kipling's "Recessional" into a parody.

I have added the sense of humor, in which the original was lacking. The stately meter and the stinking nonsense went together, hand in hand, like a drunken Colossus and a silly goat. I may have crippled the rhythm a little, but I have put life in the rhyme and the theme, Jehovah may have been pleased with the tribute of Kipling, but if He is omnipotent in nature he will smile when He sees the most improvement in the lines. The second line of the first stanza will put you in touch with pastoral setting all right. Some day when things are dull in heaven, Satan can come up and recite my version of the thing and I am sure the Son will smile and the clouds lift away.

Arlington, Md., March 23, 1907.

#### Close It, Quick.

Excelsior, Wis.—I am on a big deal. I have a C. C. and Company, if I make the deal you will have to make it. My three score and ten years will be up the first day of September next and I have made up my mind that I would like to stay here a few years longer. I don't want to be a beggar, but the Bible says he that would honor his name must not marry. So I have made up a proposition through one of my sons doing business here for them, to borrow a few years and pay it back off my next life. I am willing to pay a good big interest. I propose to give 100 or 1,000 for it. I guess it would come off of the first end there is no other end. What do you think of the scheme? I enclose 50 cents for which please send me ahead to the first day of September, 1907, and if I succeed in making the deal I will try to arrange with you for the Bible for the time I stay here.

Was Dr. Wilson's address at funeral of Mrs. Henry's mother put in pamphlet form? If so I want a few of them, as I am making the deal I will try to arrange with you for the Bible for the time I stay here.

Some one answer. It is disgraceful as to the Christian hymns. Years for humanity, morality and truth.—J. S. McKINNEY.

May be Recd.

Ryan, Okla.—Dear Friend—I send you some clippings from the Dallas News that you might see how we are getting along religiously. Now as for the Cordeana will say I am from Kentucky, come west in 1841 and I stayed over at Cordeana with my family one night, took them to a lodging house for the night and went back to the depot. While there I met a clever man who asked me where my family was. I told him the place and he said, "I am your family." I was not sure then, that was a good place to get them robbed. I went and carried them back to the depot after they had stayed all night they would have been fed on meat that had been of itself as the Bible promises. So if you see any of my old Kentucky friends going to Texas tell them not to stop at Cordeana unless they want their children filled up on Bible rot.

Now for the clippings of the Oklahoma convention. I am sure you are having a convention at Guthrie to frame a constitution for the new state of Oklahoma made up of small fry all over the state that know about as much about a constitution as Haman thought of.

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